

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

SEPTEMBER, 1875.

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SEPTEMBER, 1875.

NO. 9.

AMERICAN MISSIONARY ASSOCIATION.

A REMARKABLE HISTORY.

We invite special attention to the article published herewith entitled: "THE CHURCH OF THE PILGRIMS—SOUTH." The facts are very remarkable, and the story is well told. The vitality of the Pilgrim faith has never had a better illustration, and the strangest feature of the case is the tenacity with which the colored people cling to the Congregational polity, even after their white associates have abandoned it.

We hope some of the wealthy and liberal descendants of the Pilgrims will take a practical interest in the welfare of this church which "was lost and is found."

PAPAL EFFORTS AND INFLUENCE AMONG THE FREEDMEN.

Protestants at the North are slow to believe that the Catholics are making great efforts to proselyte the colored people in the South, and they are still slower to believe that any marked success attends the efforts when made. The doubts are based on argument rather than fact. It is alleged that the blacks are emotional and have no drawings towards the stateliness of the Catholic ceremonial, with its services in a foreign language. It has been replied to this, and as we think conclusively, that the broad recognition of equality which the Papacy professes to give to all men, in the church and at the altar, touches a deep chord in the heart of the ex-slave, while the grand ceremonial and gorgeous vestments gratify his vivid imagination.

We are not, however, intending now to chop logic on the subject, but to present some facts that will show both the efforts and the influence of Rome among the Freedmen. All the facts given below—except the first—are based on the experience of the American Missionary Association.

Mr. George T. Downing, an educated and influential colored man, and a special friend of the late Charles Sumner, was so goaded by the civil and social disabilities of his people, and especially by the caste-prejudices which he believed were cherished by the Protestants of this country, that he wrote an article in the *Boston Pilot* (the Catholic organ) declaring that the Catholic church is the refuge of the colored people. He says:

"All that the poor down-trodden blacks of the United States have to do, is to 'fellowship' with this strong, courageous, well-disciplined church, and they thereby become, not only a part of her power, but add to the power which will protect them."

A part of this article was republished in the Boston *Congregationalist*, accompanied with editorial comments, calling Mr. Downing's attention to the palpable fact that the Catholics have heretofore been the greatest enemies of his people. Subsequently a further reply was made by Mrs. Emily B. Gould, whose earnest labors in Rome for fifteen years are well known. She and her father's family were intimate with the parents of Mr. Downing, and her recital of those early friendships was as touching as her review of Rome's tyranny to the colored people was decisive. But Mr. Downing replies in the *Congregationalist* of July 29, reciprocating the kindly feelings of Mrs. Gould, yet still defending his former position. He says :—

"I am fully persuaded that a general alliance, on the part of the colored people of America, with the Catholic church of America, would be the most speedy and effective agency to break down American caste, based on color."

The attitude and words of such a leader among the colored people, are of great significance as to the influence of the Catholics over those people.

We will now refer to some facts in connection with the work of the American Missionary Association.

1. The Association erected, in Macon, Ga., a large and commodious school building and for several years maintained a flourishing school in it. For the last two years, an arrangement has been effected by which the county School Board rents the building and pays the salaries of the teachers, who are appointed by the Association, which thus secures good Northern teachers for the colored people, saves the expense of their salaries, and, at the same time, shows a readiness to coöperate with the South in educational efforts.

Recently the School Board of the County decided to discontinue the arrangement, declined to employ our teachers, and assigned the hottest months in the year for the colored schools. A meeting of the colored people of Macon was held, June 27th, in which the action of the Board was recited and censured, and resolutions adopted looking towards relief. We copy a portion of the resolutions, as published in the *Macon Telegraph and Messenger*, of June 28th :

"That we appoint a committee for the purpose of corresponding with Rev. Mr. Strieby, Secretary of the American Missionary Association, for the purpose of obtaining the assistance of that organization in our effort to continue the Lewis High School.

Whereas, The Catholic Church has recently given so many manifestations indicative of a deep interest in the educational welfare of the colored people, and, whereas, the recent action of the school board of this county in changing the scholastic year, in discontinuing our most flourishing school, and in dispensing with the services of our most efficient and experienced teachers, will undoubtedly force us to look for assistance in the educational work from other sources than those on which we have heretofore depended.

Resolved, That this meeting appoint a committee to wait upon Right Rev. Bishop Gross, who is now in the city, to obtain his views as to the educational policy of the Catholic Church in regard to the colored people of the South, and to ascertain to what extent we may look to that organization for assistance in the work of educating our children."

Thus it appears that the Catholic church has made such an impression on the colored people of Macon, as to its sympathy and ability, that they turn to it, next after the American Missionary Association, as the source of help. We are happy to add that after the meeting of the colored people, the School Board signified its purpose to return to the former arrangement. But if the Board had persisted in its declinature, we fear that the limited income of the Association would have

prevented it from giving the help needed, and thus the control of these educational efforts for the colored people in Macon might have passed into the hands of the Catholics.

2. In another Southern city, the Association owns a good school building. For the past two years it has been rented to the city to be used for a colored school, but the city having erected or secured other buildings for common schools for the colored children, no longer rents the building. There is a call for higher and Normal instruction for the more advanced colored pupils in that city. The Association ought to give it; the building is there, the teachers are ready, and the pupils are waiting; but the limited income of the Association, in these hard times, will prevent us from doing it. According to present appearances, we shall be compelled to close the building.

Now, on the other hand, there is in that same city a Catholic school, with an equally good building, which depends on no city boards nor any uncertain treasury. It has kept right on in its course, gaining a stronger and stronger influence over the colored people, who will soon see that when the Catholics undertake an effort of this kind, they have resources which can be relied upon. Protestant efforts they will find are more uncertain. The weak will take shelter under the strongest.

3. In still another Southern city, the A. M. A. owns a large and valuable school property, which it now wishes to sell, as the school will soon be transferred to a new building. One of the officers of the Association, after making efforts to effect a sale, came to his associates with the question: "Will you sell that property to the Catholics?" He discovered that the Catholics were more ready than other parties to buy, as they are planning to open a large school for colored children. Of course the answer to the question was an emphatic negative, but that makes the fact itself none the less significant.

Protestants who will not believe that the Catholics are making efforts among the Freedmen, and who are so indifferent in regard to the fate of these ex-slaves, may wake up ere long to discover that things have gone too far to be remedied—that Rome has got the vantage ground and that her victory is sure. When the day dawns, that gives Rome the control over the votes of the millions of these ex-slaves, then Papal supremacy in America is assured.

SPECIFIC WANTS.

We have repeatedly laid before our friends the wants of the Association, and foreshadowed an inevitable curtailment in the working field unless our receipts are increased. Our statements have been definite as to the amount needed, but not as to the specific cases of need. To us, the individual cases are everything. They press upon our minds and hearts, one by one. It is the painful question: How can we give up that school? How leave that struggling church without a pastor? How compel that small band of teachers to be crushed with over toil because we cannot send sufficient reinforcements? How leave that church edifice unfinished or that other one with the roof leaking? How require the tuition to be put up so high that many pupils, who are bright scholars and earnest Christians, cannot go on with their education? These are examples of the questions which a meagre treasury compels us to grapple with, and to decide often with sorrow of heart.

We feel a call to present some of these specific instances to the friends of the ex-slave. They will at least be able the better to sympathize with him and with us. They can help both in their prayers, if not with their means. But we hope that some of these facts may so touch the heart as to impel to practical relief.

Let us begin then with the cases given, in more or less detail, in this number of the "Missionary." First in order is the school mentioned in the editorial: "PAPAL EFFORTS AND INFLUENCE AMONG THE FREEDMEN." The Catholics maintain their school in steady progress. We must close ours. How can we do it? How can Protestants permit it to be done in view of their duty to these people, and of the gradual but sure advance of Papal influence? Two thousand dollars will be required to equip the school in good working order.

Then come the two churches mentioned at the close of the remarkable paper entitled, "THE PILGRIM CHURCH SOUTH." We will help them to some extent. We cannot do it adequately. Is there not some large-hearted son of Plymouth Rock, or some church rejoicing in the name and inheritance of the Pilgrims, that will pledge the sums needed?

There is the hopeful mission field referred to in the communication of Rev. H. E. Brown of Talladega: "CHURCHES AMONG THE FREEDMEN." In the settlements around Talladega College, the people need schools and churches—not large or expensive. They are willing to help with their labor and from their small resources. Two hundred dollars given in one place will enable them to erect a building that will serve both as a school-house and church, and here the children can be taught and the people have the pure Gospel preached to them. A student from the Theological class in Talladega can preach for them on the Sabbath, and thus become at once useful, and with the pay he will receive for his services, be enabled to go on with his studies. We have not the means to push forward this promising work, but where can a liberal man place two hundred dollars to better advantage?

Two men ought to be sustained as general missionaries and evangelists who should organize new churches, and assist the pastors in special seasons of revival.

The demand for a boarding-hall at Straight University, referred to in the letter of Mr. Adams, has long been felt to be a necessity to the greatest usefulness of that institution. Parents out of the city will not—ought not to—send their children into a place so full of temptation if they must seek boarding outside of the institution itself. We have hoped; we have partly promised; but the time has not come for us to build. Twenty-five hundred dollars will erect and fit up the building. Some good friend of the colored race can do the good deed, and put his name there.

But our limited space forbids farther detail. Let us give a few general statements. Our want of funds has compelled us to abandon some schools entirely, as for example, at Andersonville, Ga., where the work was so successful, and attended with such remarkable tokens of the Divine favor. We have been obliged to rent some of our buildings to the local authorities, as for example, Beach Institute, Savannah, where Northern teachers are no longer employed. In almost every place, where we have schools, there ought to be accommodations for more pupils, and in multitudes of other places, new schools ought to be started. The South does not provide adequately for the colored children. The pupils who are now ready to teach should be aided by us, where the public funds are inadequate, or are withheld. The loss of pay, or the hope deferred drives many of these from their high purposes into secular employments, or what is vastly worse, into shiftless and discouraged idleness.

Texas, the new empire across the Mississippi whither the colored population is rapidly drifting, should have a first class Normal School, with great numbers of schools of lower grade. We cannot maintain either it or them. But we must close. We cannot stretch our remarks over other parts of the field.

Brethren in the Lord, almoners of God's bounty, friends of the colored race, what shall we do? Christ died for these souls, the nation has made them free at its peril and theirs, unless they are educated and christianized. We are put in charge of this work, in an especial manner by the Congregational churches of the land. We will do your bidding, only compel us not to neglect this people.

HON. FREDERICK DOUGLASS.

This gentleman, in his now somewhat famous speech last fifth of July, assumed, in behalf of his race, to assail the motives, and to repudiate the assistance, of those who are attempting to benefit them, and to announce that self-reliance is now the duty and privilege of the colored people. He proceeded to frame a formal "Declaration of Independence," of the "swarm of white beggars that sweep the country in the name of the colored race," saying; "We have been more injured than benefited by the efforts of the so-called benevolent societies;" charging the managers of these societies with selfish motives; and concluding his speech with the words: "Hence we now and here denounce and repudiate all such shams, and call upon the American people to do the same."

To all this we wish to say:

1. We intend to go on with our efforts for the colored race, all the same. We are not careful to prove that Mr. Douglass did or did not mean to include the American Missionary Association in his denunciations. He does not name it in the list of the societies he mentions, and in an article from his pen which we recently published, he speaks approvingly of the Association, saying in the closing sentence: "I certainly wish you success in your humane and educational work." But let that pass. We place ourselves now, as in the past, along with the old anti-slavery friends of the colored people, and with those who, since the war, have determined to aid in preparing them for their new position. With the abolitionists we endured persecution for the slave, and, now that he is free, we shall toil for his elevation and happiness, as undeterred by his fault-finding as we formerly were by the opposition of his foes. We have always entertained great admiration of Mr. Douglass' talents and of his successful struggle in reaching his high eminence as one of America's most eloquent speakers; we have cherished a warm personal regard for him, esteeming it a privilege to consider him as one of our friends, and we do not intend to erase his name from the list, for all that has come and gone yet.

2. Mr. Douglass is mistaken as to the condition of his people. As a mass they are *not* prepared to proclaim a "Declaration of Independence," of their former friends. Self-reliance is the goal towards which they are to run, and woe to them if they are laggard in reaching it. But they cannot afford to cast off their friends at once. America declared independence in 1775 but was wise enough to receive thankfully the aid of Lafayette and the French. The people of the Western states are intelligent and comparatively wealthy, but they gratefully receive the aid of the churches and benevolent societies of the East. Can the colored people—so very few of whom can read and write and own a home of their own—cut loose from all the ties of sympathy and charity that have befriended them thus far?

We cheerfully admit that many of them are intelligent and wealthy; some of them—like Mr. Douglass himself—eminently gifted as speakers and writers, but if these few are to use their special gifts and eloquence in denouncing their old friends, we can only express our regrets at their ingratitude and at their unwisdom for the rest of their race.

3. Such utterances as those of Mr. Douglass are unwise. There are many people at the North, always hostile to the negro as well as to those who befriend him, who will rejoice in such declarations; there are many who aided the colored people reluctantly who will be glad of an excuse for withholding. Mr. Douglass' speech will shut up many a purse against appeals for the negro. And finally there are many warm friends who may possibly be tempted to say; "If this is all the thanks we get, we will waste no more on such a people." Against all such hasty conclusions, we enter an earnest protest. We appeal in behalf of the mass of the colored people to the generous, patriotic and Christian sympathies of the American people. They have suffered much, the struggle before them is great, their resources are meagre, their destiny and the nation's are linked together, Christ died for them as for us, and woe is unto us if we preach not to them his Gospel.

THE INDIAN COMMISSIONER AND INDIAN MISSIONS.

We have known the Commissioner of Indian Affairs for twenty years, and, for a portion of that time, have had the most intimate relations with him. We have found him active, efficient and scrupulously honest. The temptations and complications of Indian affairs are very great, but we do not believe he has been party to a single fraud. Our faith in his integrity is unshaken. He is a clear-headed man, and we are not prepared to believe that he has been hoodwinked or intimidated by the Indian rings. But definite accusations are now made against him, some of them from sources of unexceptionable character. Past excellency and the good opinion of friends are not a sufficient defence. To the testimony: that alone can settle the question. The charges must be definitely met, nothing else will suffice, and as we understand Mr. Smith, he proposes nothing else. We expect his complete vindication. Should he be found guilty, we should be greatly disappointed. We should see more clearly than ever the weakness of human nature, and the strength of ring temptations, but we should not lose faith in man nor in the Christian religion. There are honest Christian men, whom all the rings in the world cannot seduce from their integrity.

Christian Missions among the Indians are encompassed with greater difficulties than those on heathen lands. The hindrances there are only those arising from the depravity of the human heart, or at worst the addition of persecution. Our North American Indians are under the care of our Government, and are brought in contact with our Christian civilization. But the Government is at a distance, and its officials, coming in immediate relations with the Indians, have been too often weak or bad men, and, where they are honest, are badgered, vilified and hindered by those who are thirsting for the spoils, and who are enraged that they themselves are not in the coveted places. The *outs* are always more numerous than the *ins*, and the single true man in office can make but a feeble resistance to the host of liquor dealers, speculators and plunderers that gather against him, especially as politicians, sometimes those of great influence, are among his opponents.

This Association once maintained a number of missions among the Indians of

the North-West, but these influences so hindered the work that it was at length abandoned. President Grant's policy opened the door of hope, and again the Association entered the field. We are confident that great good has been done, and that on the whole more real progress has been made by the Indians during the last six years than in any other six of the past century.

We hope the Indian policy inaugurated by President Grant will not be made the football of political parties. The nation should insist on the exact fulfilment of its main features. If present officials, whoever they may be, from the head of the Interior Department down to the humblest employee, are found to be derelict, let them be dismissed. The service will be the purer; and Christianity will be the gainer; but the nation cannot afford to fold its hands and see the Indians cheated, degraded and destroyed. Divine justice exacted a million of lives as the penalty for the guilt of slavery. A similar punishment may be demanded for the wrongs of the Indians.

THE JUBILEE SINGERS ABROAD.

We have already announced that the Jubilee Singers have entered upon another campaign in Great Britain. We give below, extracts that indicate in fuller detail, the welcome of the British people and the work of the Singers. Especial attention is invited to the account of the revival efforts in which they have been engaged. The Singers have started a little paper called "The Jubilee," and from it we make the first extracts below.

THE WELCOME AT THE CITY TEMPLE.

The announcement that the Jubilee Singers would be present and sing a few of their slave songs at the annual meeting of the Freedmen's Mission Aid Society, in the City Temple, London, Monday evening, May 31, was to many of their friends the first news of their return from America; but it was news that travelled quickly, and it drew a great audience, that not only packed every inch of space in that capacious church, but filled the large lecture-hall below with an overflow meeting.

So great was the gathering about the building that to get even to the doors was a formidable task, and the Chairman, Lord Shaftesbury, was delayed some minutes in reaching the platform by the difficulty of penetrating the dense crowd that filled the corridors. In ascending the stand his eye caught sight of the Singers in the gallery, whom he greeted with a cordial salutation, and in his remarks on taking the chair he said:—

"I am delighted to see so large a congregation of the citizens of London come to offer a renewal of their hospitality to these noble brethren and sisters of ours who are here to-night to charm us with their sweet songs. They have returned here not for anything in their own behalf but to advance the interests of the colored race in America, and then to do what in them lies to send missionaries of their own color to the nations spread over Africa. In the name of this vast mass of British citizens, and I may say in behalf of thousands and tens of thousands who are absent, we receive them with joy again to our shores, and will do all that in us lies to advance their holy cause; and besides our prayers and hospitality we will do as Joseph did to his brethren, send them back laden with all the good things of Egypt." Turning to the Singers, he said, "We thank you for having come over, and may the blessing of God Almighty rest on all your efforts, and on you and yours for ever."

Rev. Dr. Parker followed with an address full of eloquence and humour. He began by remarking that he wished to re-echo the words of welcome gladness that the Jubilee Singers had safely returned, and closed as follows:—

"He would be blessed with incredible self-conceit who would imagine that you had assembled here this evening for the purpose of hearing any solitary speaker. You have come to listen to the music, and what music it is! How it gets into the inner places of the heart! It is the expression of untutored, or rather I should say of very highly tutored music, taught by nature—it seems as though by the very angels of God. Let us answer their high music by our high resolve to do what we can for the fullest education and highest success of a race long down-trodden and undervalued."

THE OPENING CONCERT IN EXETER HALL.

The first concert in London was given in Exeter Hall on the morning after the grand ovation at the City Temple. In the unavoidable absence of Lord Shaftesbury the chair was taken by Rev. L. D. Bevan, LL. B. His words of welcome found a very hearty echo in the noble audience gathered on that occasion. Among other things he said:—

"The work in America of the education and evangelization of the freedmen is very great. Five millions of people suddenly made free are scarcely in a condition to fulfil the high duties of citizenship thrust upon them. The Christian Churches of America were unable to accomplish their object, and they are still unable to accomplish it; and by reason of special pressure, on account of serious financial difficulties experienced during the last two or three years in America, they are less able to do the work to-day than they were three years ago. They therefore appeal to us for assistance in their great and noble Christian duty.

"This work of evangelization is very pressing, and, if we only do it, will bear great fruits, not only in America, but still more in the great African continent that has lately been opened up to us. I hope the wrongs of Africa in the past will be nobly avenged by the men and women of the African race who will be sent from the American continent as teachers and missionaries to that land from which their fathers were drafted as slaves."

MEETINGS WITH MR. MOODY.

From "The Christian."

After their return to Great Britain their services were in almost constant demand in the London meetings. For several weeks they declined nearly all applications for concerts, in order that they might be free to aid in this work. After Messrs. Moody and Sankey had closed their services at Bow Road Hall to go to Camberwell, the meetings were continued at the former place with very effective preaching each night by the Rev. Mr. Aitken or Mr. Henry Varley, and singing by the Jubilee choir. The attendance was so large, on week-day as well as on Sunday evenings, that hundreds were sometimes turned away, even after a congregation of ten or twelve thousand had crowded into the hall.

BOW-ROAD HALL.

The glad tidings of salvation are still proclaimed in Bow-road Hall, though its days are numbered. After this week the voices of the preacher and singers will cease. Last week the Jubilee Singers drew large crowds to hear them, and we need scarcely say, charmed and enthralled the thousands who went. We doubt not they helped many on the way to heaven by their "ladder of song," and, we trust, allured many more to leave the downward path and enter on that one which leads to life eternal. The way in which these American (or African?) friends have stuck to their posts at Bow-road Hall is beyond all praise, though we feel assured they seek not the praise of men, but the glory of God, in the redemption of their fellows. Still, we hope their generous devotion will not be forgotten when they follow anew the more immediate object of their mission.

MR. LOUDIN'S SPEECH.

Mr. Loudin, one of the Jubilee Singers, who as "The Christian" says, "is gifted with a magnificent voice," made some remarks at a public meeting which are warmly commended. We have room for only a single extract.

Mr. Loudin then stated what we have already referred to, that their appearance in the East-end at the present time was apart from their regular mission, and was prompted by a sole desire to aid in the good work of saving souls. He asked the audience to forget, while they sang, all about the singers, and think only of Him whose love was the theme of their song. "These songs," he continued, "are the pure waters of our affliction. They gushed forth from us when we were smitten by the hand of man, as the waters gushed from the rock in the wilderness when smitten by the rod of Moses. These songs came to us, as it were, fresh from the hand of God, as He gave them to us, in order to give utterance sometimes to our woes, and sometimes to our joys. Sometimes it was—

"Nobody knows the trouble I see, Lord;
Nobody knows but Jesus."

Sometimes it was—

"You may bury him in the east,
You may bury him in the west,
But I'll hear the trumpet sound in that morning."

Glory be to God for what these songs have furnished us—how they lightened the burden of our affliction as we passed through a long night of sorrow!”

MR. MOODY AND THE JUBILEE SINGERS.

Mr. Moody has desired us to publish the following letter from himself to Mr. White, the musical director of the Jubilee Singers:—

My dear Brother,—I am in fullest sympathy with the work which has brought you to this country with the Jubilee Singers. The uplifting of the long down-trodden African race claims the special interest of every Christian, and the means you are adopting to accomplish this must commend themselves. Fisk University, for which you solicit support, has undertaken the education of promising Africans, who shall in time be instructors of their brethren in America, where there are four and a-half millions of colored people, and also in Africa itself, where they will be sent as heralds of the cross. I believe there is no better way of evangelizing a nation than through its own sons, who have been brought to Christ; they can get to the hearts of their brethren in a way which no foreigner can do.

I think it most desirable that you should, in your efforts to raise funds, keep prominently before the public that the singers are missionaries.

I do very strongly commend your mission to the sympathies of Christians. The singers now in this country have rendered valuable help in the evangelistic work in which I am engaged with Mr. Sankey. Night after night they have sung the gospel at the Bow-road Hall, at the East-end, to tens of thousands. The Rev. W. Hay Aitken has preached, and much blessing has been the result.

A friend of mine has kindly promised £100 towards the fund, and I trust others will follow his example. A. F. Kinnaird, Esq., 2 Pall Mall East, has kindly consented to act as treasurer. Yours faithfully,
D. L. MOODY.

To show the immediate result of Mr. Moody's appeal we append the following from "The Christian."

AMERICAN MISSION ASSOCIATION.

DEAR SIR,—In response to Mr. D. L. Moody's letter in the last number of THE CHRISTIAN (page 16,) the following sums have been subscribed:—

Thomas Stone, Esq., £100, William Graham, Esq., £50, James E. Mathieson, Esq., £50, W. Castle Smith, Esq. £50, George Williams, Esq. £50, Edward Studd, Esq. £50, R. C. Morgan, Esq. £50, Robert Scott, Esq. £50., Hon. A. Kinnaird, M. P. £50., A. F. Kinnaird, Jun., Esq. £25., Total £525.

2, Pall-Mall East.

A. F. KINNAIRD, Jun., Treasurer.

REV. E. M. CRAVATH.

The resignation of Sec. Cravath justifies us in a few words of explanation and commendation. He retires from the office of Field Secretary of the American Missionary Association only to enter another part of the same work as President of Fisk University. That Institution, more widely known on both sides of the Atlantic than any other of those founded by the Association, is about to enter upon an enlarged career of usefulness, and needs at its head, one whose administrative and executive abilities have been well tested, and whose interest in its future prosperity is not of recent growth.

Such an one it finds in Sec. Cravath. He was prepared for the service of the American Missionary Association, by the experience of a pastor and of an army chaplain; and his first effort for the Association was the opening of the school in Nashville which has since grown into Fisk University. The army with which he was connected, marshalled for its disbanding in Nashville, and the school was

begun in one of the buildings used as a soldiers' hospital. He was soon made District Secretary for the Middle Department, and afterwards appointed Field Secretary. By his skill and energy in systematizing our field work he has brought it into such order and efficiency that it can be left to other hands, and especially as the stringency of the times forbids enlargement of our efforts.

In his new field of labor, Mr. Cravath will carry with him our warmest wishes for his welfare and for the success of the important institution over which he is called to preside.

THE CHURCH OF THE PILGRIMS—SOUTH. LOST BUT FOUND.

BY REV. C. L. WOODWORTH.

Two objects have been in view in the preparation of this paper, *one* to illustrate the vitality and beneficence of the Congregational Polity, and the *other* to show its adaptability to be planted and propagated among the colored people.

On both these points, we are inclined to think there is more or less of doubt, even among the most intelligent friends of our system.

The desire is to show by a remarkable example, that this doubt is without foundation. *That example* is found in the Old Midway church, Liberty Co., Ga. A sketch of its history will take us back to the beginning of the year 1630, when the parent church in Dorchester, Mass., out of which it grew, was organized in Plymouth, England, and in May of the same year landed at what is *now* Hull, then a wilderness, without a human habitation. They at once set about selecting a place for their future home, and soon fixed upon Mattapan, where they began to build the town of Dorchester. Six years later a majority of the church with their pastor, Rev. Mr. Warham, removed to Windsor, Ct., and formed the first church in that state. Those that remained were re-organized, with Rev. Richard Mather as their pastor.

But in 1695 some pious settlers in So. Carolina called for another draft upon the Mather church in Dorchester "to encourage the settlement of churches, and the promotion of religion in the Southern Plantations." This new object had such gravity and importance that a day of fasting and prayer was set apart with reference to it. Rev. Mr. Danforth, the pastor, preached a sermon on the occasion, and the conclusion reached was that Mr. Joseph Lord, then a teacher in Dorchester and a graduate of Harvard College, should be set apart as leader and pastor of the new colony. At the time of departure their friends accompanied them to the sea shore, where, after the manner of the Pilgrims at Delft Haven, they kneeled down upon the sands and sought the divine favor and direction. Then, taking leave of each other with every demonstration of Christian confidence and love, on the 5th of December, 1695, Mr. Lord and his fellow laborers set sail from Boston for Charleston, So. Carolina, which city they reached after a stormy passage of fourteen days.

Soon after, they began a settlement on the Ashley river, some eighteen miles from the city, at a point which they named Dorchester. Their first care was to build them a house of worship, and settle the ordinances of religion after the manner of their fathers. But there were two drawbacks on the prosperity of the colony,—*one* a want of *such land* as they needed for their increasing numbers, and

the *other* the unhealthiness of their location. While they were deliberating as to what should be done, Gen. Oglethorp's accounts of the Georgia Colony came to hand. These were so alluring that it was finally determined to remove thither. Accordingly, having secured from the Legislature of Georgia a grant of some 32,000 acres of land in what is now Liberty County, in 1752 they left So. Carolina for their new home, 280 whites and 536 blacks. As the location was about half way between the Altamaha and the Ogeechee Rivers, it was, not unaptly, called Midway.

Hardly, however, had the people built them homes, and got their lands under cultivation, before the storm cloud of the Revolution began to darken the sky. But the men of Midway, true to their traditions, at once put themselves beside the people of New England, in their resistance of tyranny. While the colony of Georgia hesitated about joining the other twelve colonies in the Continental Congress in 1775, the Parish of Midway determined to be represented on their own account, and, accordingly, sent as delegate, Dr. Lyman Hall, a member of the Midway church. This patriotic example of this Puritan settlement, apparently, turned the scale. Georgia wheeled into line, and sent four delegates to the Congress at Philadelphia, one of whom was Dr. Hall of Midway. And when the colonies which had stood shoulder to shoulder, through a struggle of seven bloody years, were declared free and independent, we can see how fit it was that the Legislature of Georgia, in token of the patriotism and zeal of the Midway people should have called the country, which they occupied and owned, *Liberty*. This too, will help us to understand why the people of Midway were prompted to offer an address to President Washington on his visit to Savannah in 1791, and why the Father of his country should reply in words like these: "I learn with gratitude your attachment to my person, and the pleasure you express upon my election to the Presidency of the United States. A knowledge of your happiness will lighten the cares of my station, and be among the most pleasing of their rewards."

The path of the old Midway church can be traced, bright and distinct, like a river, from 1752 to the present hour. The very *year* the people settled in Liberty County they built them a log meeting house. Two years *later* they erected a framed house, with *steeple, galleries* and all the *appointments* of an old-fashioned Puritan meeting-house. Twenty-four years later Col. Prevost of the British army laid this house in ashes, and, at the same time, overrun and burned to the ground many of the private dwellings of the people. Their zeal in the war had made them the special objects of British hatred and oppression. Some of them had been captured and sent off to prison ships near Savannah, among others their pastor, Rev. Mr. Allen, who was afterward drowned in an attempt to escape. Rough troopers scoured the country, and wasted with fire and sword, yet nothing could daunt the courage of those brave men, or subdue their will to be free. But during all this time the old church kept covenant with God, though for fourteen years the poverty of the people was such that they were obliged to worship in a house made "with posts in the ground, and the sides filled up with poles." At the end of that time, in 1792, they erected the meeting-house, now occupied by their servants, but linking us with some of the truest Christian men, and with some of the tenderest and most thrilling scenes in our history. The influence of this old church on general intelligence, good morals, and genuine piety, can hardly be paralleled, we believe, by any other church in the country. At the breaking out of the recent war, it is said that three-fourths of the white male adults of Liberty Co. were graduates of colleges. Can any other county in the whole country sup-

ply another such fact? The teachers from old Liberty were numbered by hundreds, and were scattered from Carolina to the Golden Gate. At *this* writing two of her sons are professors in the California University. Another fills the chair of Chemistry in the Medical College of Louisiana. Another is professor in the State University at Athens. Two others are members of a distinguished law firm in New York. Upon her roll of honored names are two governors, two distinguished judges, scores of lawyers, and some eighty-three ministers of Christ. It would seem as if this old Midway church was a fountain of light, and a mother of illustrious men. Her moral standard was of the Puritan type and toned up her people with high moral sentiments. Her men were strong men because of the fineness and toughness of their moral grain. Though they became slave holders, and, so far, subject to Southern sentiment, yet they never adopted the morals of slavery. They never forgot that their servants were human beings, made in the image of God. And hence they instructed them into the same moral ideas of virtue, and right, and truth, which they held for themselves. The marriage relation e. g. between their servants they treated as sacred, and insisted that the marriage vows should be faithfully kept. Any departure from this, on the part of a church member, subjected him to the same discipline that it would a white. And it is notorious, to this day, that pure blooded blacks are found, in that county, to be the rule, and not the exception, as in other parts of the South. The moral sentiment of the Midway people would not allow the parting of husband and wife on the auction block, and rarely, the breaking up of families in any way. No more would it allow the hunting of fugitive slaves, with blood hounds, within the borders of Liberty county. The result was that many a hounded fugitive sought asylum there, and never in vain; his pursuers might come with guns, and horses, and hounds, to the county line, but *here* their course was stayed. So far, as the records of the old church show, she knew no difference, in her discipline, between masters and slaves. Among her cases of discipline are found several for unchastity on the part of slaves, and more than one instance in which they were brought before the church for confession and admonition.

With such a *moral* background it is easy to conceive that the influence of this old church, on the piety of the people, would be very deep and strong. With the increase of the population, and of the membership, came the necessity for a division of the flock into two sections, and the employment of two ministers to have the cure of souls,—the church was still one, but in two parts. And once a quarter the whole membership, a thousand strong, white and black, came from all quarters of the county to the old meeting-house for communion. It was a great day, and the pastors made it an occasion for the most solemn and quickening appeals, and those who enjoyed them still speak of them as seasons of wonderful refreshing and power. Revivals of great depth and extent were not infrequent, and the influence reached out beyond the county, and even the State. In spite of the bondage of the church to the system of slavery her love for the truth was ardent, and her piety deep and genuine. And her loyalty was as conspicuous as her piety. The memories of the revolution were cherished with a sacred regard, and when the rebellion broke out, and the question came up as to whether Georgia should join the revolted States, Liberty county went, *solidly*, against it. But she was outvoted, and, finally, yielded to overwhelming odds against her. It was her fatal mistake. She ought to have stood firm, and suffered the loss of all things for her convictions.

But we are dealing with her past rather than with her present. Let it be noted

that this Midway church stood alone throughout all the South, with a single exception; that she had been practically lost sight of by the Congregational churches of the North; that her discovery by a missionary of the American Missionary Association, in 1868, was as much of a surprise, almost, as the discovery of some new planet, or asteroid; that she had been supplied, for fifty years, with Presbyterian ministers, and yet she held on to her polity with so sleepless a jealousy, that no one of them ever dared touch, or disturb it. It was not until the country had been overrun by Sherman's army, and his soldiers had invaded the home, and destroyed the property of the Midway pastor, that the people, finally, surrendered their polity, and joined themselves to the Southern Presbytery. But though that ended the Congregational church of old Midway, so far as the white members of it were concerned, it did not end it for the colored part of the membership. The church still lives *in them*, and the strangest part of her history, perhaps, is just opening, and waits to be told. If its influence on the whites, in the direction of intelligence, and morality, and piety, was great, it was not less so upon the blacks. Though, legally, they could not be taught to read, yet they were so carefully catechised, and listened to preaching so intelligent, and able, and sound, that they were, really, well instructed, and grounded in religious truth. Any one who has been into their religious meetings will have noticed not only how clearly they hold and express religious thought, but how little of the noise and confusion there is which obtain among the colored churches generally. He will feel, too, as he comes in contact with them, that they have far more of that intangible thing which we call character than the average black has. About the time of the discovery of the old Midway church, this Association was taking steps to form a Congregational church in Savannah. It was a gratifying surprise that we found so many colored people willing to join in the enterprise. But we did not know, until afterwards, that the most intelligent and reliable of these were emigrants from the old Congregational home of Midway. These same persons, too, had heard of our schools, and were among the first to avail themselves of their advantages. And so, in the church, and in the school, they have been the pillars of our strength.

In Liberty county, and at several points around Savannah, lands have been thrown upon the market for sale. These have been, largely, bought up by the men (colored) of old Midway training. Thus at Ogeechee, ten miles east of Savannah, at Belmont five miles west, and at Woodville some three miles in the same direction, colonies of these people have taken up land on time, and are bending every energy to pay for it. But the old habit follows them. Before their clearings are fairly made they ask for a school and a church, and when asked "what church?" the invariable reply is "the Congregational church; we are Congregationalists." And so, out of these colored Congregationalists of old Midway have already sprung five Congregational churches; they are located at Midway, at Ogeechee, at Savannah, at Woodville, and at Belmont. These Midway Christians may be fitly termed the black Puritans of the South; they are, at least, a germ as large as that which came in the May Flower, why may they not have as wonderful a development? One thing would be likely to strike any observer among them,—their pride in the place of their birth. An old colored man will tell you that he was born and reared in Liberty county with the same kind of pride as that with which a New Englander speaks of his connection with Plymouth Rock. The spirit, it seems to us, is one, and has come down from the common fountain of the Pilgrim faith and culture.

Now does it need to be said that a church which has survived for nearly two hundred years, trampled beneath the feet of armies during two revolutions, one of its pastors imprisoned and drowned, cut off from its own denomination so completely as to be lost sight of and forgotten, ministered to by pastors of another polity for half a century, in the midst of a people whose thoughts were hostile to its simple forms, and whose lives were opposed to its stern morality,—is one of the most vital things which has come down to us from the past. And what adds to the impressiveness of this fact is, that the church survives for freedom, and intelligence, and piety, in spite of the defection of those whose fathers had made her illustrious, and that Liberty county, baptized with the blood of patriots, and consecrated by the spiritual toils and triumphs of this old Midway church has passed into the hands of those whose dream of Liberty is, at last, a reality. We could have wished that those who had been so faithful in many things, had been faithful in every thing. But, like Moses, they had spoken unadvisedly with their lips,—they had lifted their hands against the Union, for which their fathers had bled,—the pastor of the dear old church had led in an attack upon the flag of his country. It was the beginning of their sorrows. The flock was scattered and impoverished, and the pastor, no longer able to get his bread, was compelled to leave. The old meeting-house still stands, the old cemetery holds the dust of these grand men of a past generation, but around them both sweep the broad acres of the colored people,—acres, which they once tilled for their masters, but now for themselves. "And the last shall be first and the first last." And so one class, or one generation of men, may be found unequal to their trusts and pass away, but God raises up another, through whom he passes on his church in triumph. That old county, baptized into the name of Liberty, has dropped into the hands of men whose worship was a prayer for freedom. The writer of this rode from Station 3, on the Atlantic and Gulf R. R., five miles east to the Midway meeting-house, and was told that about every acre of land on either side of the road was owned by colored men, and that if we had ridden to the Marshes, *fifteen miles*, it would have been, substantially, the same.

Is there not a Providence in all this? May it not be that this old Pilgrim church was taken out into the wilderness to do for the people, into whose hands it has now fallen, what the church, which came over in the May Flower, has done for our fathers and for us? Singular it is, that while the Midway church multiplied her children, and churches of other forms, she should have planted no other churches of her own name. Was she not kept until she could start on a career of spiritual conquest among the African race?

Already in their hands, that church which has remained single 180 years, has multiplied herself by five, has broken out of the county, and is sowing other fields with the seed of the kingdom. We cannot help feeling that the new hands, to which she is entrusted, will bear her forward into a larger and brighter future. We must think there is something auspicious for the church, and for the colored race, in the new circumstances and relations, into which both have entered. It is a day of small things for both. The people have bought their lands on time, and will need to work, night and day, to pay for them. For the present, they have about all they can do to secure their homes, and will need help in providing the schools and the churches. But we believe they will, by and by, not only support their own institutions, but feed the treasuries of those great societies which seek to propagate them. The help we give should be quick and liberal. Eight hundred dollars would finish the meeting-house whose frame, 50 by 60, has recently been raised at Midway. Two thousand

dollars will finish a brick chapel for the church at Savannah on one of the finest building spots in the city. Money put into these institutions, now, will be the seed, that will produce a hundred fold in the near future. Who will accept the opportunity, and plant for the coming harvest? Who will take this seed, so marvelously preserved of God, and scatter it upon the broad field, now open, and inviting both the sower and reaper?

Has not the time come when the polity of our fathers should take up its march into all lands and among all races? Will we equip it for its conquests, east and west, the world around?

FREEDMEN.

OUR COLLEGE RECORD.

[CONCLUDED.]

BEREA COLLEGE, KENTUCKY.

By Pres. E. H. Fairchild.

Commencement Exercises—Large attendance of both white and colored people
— Interesting Exercises—Berea's Prospects never more hopeful.

The exercises were preceded by the anniversary of the Phi Delta Society on Friday evening; the Baccalaureate sermon of Pres. Fairchild, Sunday morning, on the "Harmony of Philosophy and Christianity"; the Missionary sermon, Sunday evening, by Rev. J. E. Roy of Chicago, on "Our Father's Business"; examinations Monday and Tuesday; and an able address on the "Dangers of our Country," by Peter H. Clark of Cincinnati, Tuesday evening.

It was anticipated that we should have a small audience on Wednesday. A circus at Richmond would draw the rabble, the court in session would detain the lawyers and many business men, the farmers were rushing into wheat harvest, and the small-pox panic, which had scattered many of the students, was still rife in the mountains. But it was a magnificent day, and at 8 o'clock in the morning the country people were coming in, and at 10 about twelve hundred were gathered under the arbor in the college grove, attentively listening to the essays and orations of the young ladies and gentle-

men. At no other place can be seen such an illustration of the college motto, "God hath made of one blood all nations of men," as here, in the center of Kentucky.

Of the nineteen performers twelve were white and seven colored, six were entering college, and three were graduating. All did well, and some very finely. Immediately at the close, a Professor of Madison Female Seminary took the hand of the President and said, "I congratulate you on the success of your entertainment;" which expressed the thought of all. One thing is constantly manifest at these commencements: Berea College has a mission, and its spirit pervades the faculty, students and trustees. No favorable opportunity is neglected to "make its great commission known." If liberty, equality and fraternity do not embrace the whole human family, Berea will not be at fault.

At 2 P. M. the President made his annual statement. The whole number of students has been 271, about three-fifths males and nearly one half white. When the school was fullest there were two more white than colored. The whole expenses of a young lady for a year, including board, tuition, room furnished, fuel and lights, are \$100, in advance. A part of this may generally be paid by work; and an industrious young man may defray half his expenses by labor.

The address of Rev. J. E. Roy that followed, riveted the attention of the whole audience. We felt prouder of our great and growing country, and more earnest to seek laborers for the harvest as he displayed his magnificent map and expatiated on the prospects, the powers, the dangers and hopes of the nation.

Rev. E. M. Cravath followed in his happiest mood, and Peter H. Clark with his wisest advice. It was a happy and profitable day, and the crowd went away delighted with Berea.

At the meeting of the trustees it was resolved to make vigorous efforts to liquidate the debt and complete the endowment. The faculty will spend the summer vacation in the interest of the college, both in this State and at the North. The prospects of Berea were never more hopeful.

TALLADEGA COLLEGE.

By Rev. G. Stanley Pope.

A Careful and Satisfactory Examination.

Allow me to give you a few impressions of my own concerning the examinations in Talladega College, which closed yesterday. I have been careful to divide my time between the different branches examined, so my personal observation embraces every department.

Monday, June 28, was occupied in the examination of the primary and intermediate departments. In these departments the text book had been kept before the pupil more than seems wise to me, but the examinations proved the thoroughness of the work that had been done, and showed that the foundation had been laid for hard study, and close application.

Tuesday and Wednesday were occupied in the examinations of classes in the preparatory, normal and theological departments. In branches where it was possible, the pupils were given topics

and required to present their thoughts upon them. In other branches questions were written upon slips of paper which the pupil drew.

About forty among the more advanced students had been obliged to leave their studies to teach. Some who had been absent two or three months, came back and were examined with their classes. Although so many of the most advanced students were absent, the examinations in these departments were very satisfactory.

I will say I never have attended an examination in any college, where, I think, the results were more commendatory to both instructors and pupils.

In the music, and in the literary exercises Wednesday night, one could not fail to see merit and careful preparation. The exercises of the Young People's Literary Society were very enjoyable, and those parts which were their own production, the orations, essays, and discussions, were especially so, showing clearness both in thought and manner of presentation.

NEWSPAPER NOTICES.

The two items below are taken from Talladega papers. They indicate a most gratifying appreciation of the efforts made to educate the colored people.

Talladega College.

The eighth annual session of this Institution came to a close on the 30th day of June. We were not so fortunate as to be able to attend during the entire examination; but from what we saw, and have learned from many of our best citizens who did attend, we have no hesitancy in saying that Talladega College is not only one of the most successfully conducted of the many institutions of learning established in the South by Northern philanthropists, but is, in every feature that constitutes a good school, the equal of any school of its grade in the State.

As we have before had occasion to say, and as it is admitted by all unprejudiced

men of this community, who know any thing about the school, the good that it has done and is doing among the colored people of this section is almost incalculable. It is gradually breaking down the opinion that the colored people are not susceptible of being educated—an opinion once entertained by almost every Southerner.

In other words, it is fast making friends for the cause of popular education and a thorough system of free public schools—the greatest of Alabama's needs.

The American Missionary Association, under whose auspices this Institution was established and is being conducted, have every reason to be encouraged and to continue their good work here. The time will soon come when the success of their schools will create a more liberal public sentiment relative to the education of the colored people, and stimulate our people to establish and support a system of free schools second to none in the United States. Such a result is worth struggling for, and the success of Talladega College and others like it will win it.

From The Alabama Templar,

Published at Talladega.

The closing exercises of Talladega College, were witnessed by a goodly number of the citizens of this place. It is but justice to say that the colored students acquitted themselves creditably. Their examinations and literary exercises were good.

This school is under the charge of Prof. A. A. Safford, Principal, who is a competent teacher. The pupils are remarkably well-behaved, and their general demeanor is excellent. We do not believe there is a school in the South, for the education of the colored people, that excels Talladega College.

STRAIGHT UNIVERSITY, NEW ORLEANS.

By Prof. J. A. Adams.

A most successful closing exhibition—
Overworked teachers—a Boarding
Hall needed.

Our summer term closed with one of the most successful exhibitions we have ever given. An unusually large audience was present and listened with marked attention throughout. The original pieces especially elicited much praise. They showed an ability which promises much for the future. Our annual examinations and Commencement exercises were held in February. Four young ladies graduated from the Normal department, making the second class of graduates from that department.

We have been greatly hindered during the year by want of sufficient laborers. Mr. Louis A. Bell, law professor, died just at the beginning of the school year. In November Dr. Thompson was called to the Presidency of Alcorn University. This left two departments and the Central church unprovided for. Besides, the acting President and four teachers did not return; only one was sent to fill the vacant places. We stood aghast at first, but the order to economize had gone abroad, and we bowed to the inevitable, spread ourselves over as much work as the hours of the day would allow and kept things running. Finally Miss Parmelee, so well and favorably known, came to our relief, which enabled us to dispense with student teaching, an experiment which cost us much patronage.

The law department was placed in the hands of members of the city bar, under whose supervision so much interest has been excited that the students have earnestly requested that the instruction should continue through the last months.

The theological department, numbering fifteen students, was instructed at odd hours by the college professors. This class embraces men of all denominations; most of whom already have churches or are preaching. They are honest, earnest, faithful students, and ought to do much to reform the "present style" of religion. Our boarding house is not large and was soon filled to overflowing. Sec. Cravath partly promised us a new three story building next year, but with your present embarrassments we fear that this will be an impossibility.

CHURCHES AMONG THE FREED-MEN.

Letter from Rev. H. E. Brown.

A personal acquaintance with the colored people in Alabama during the past seven years has convinced the writer that a new order of churches should be planted among them. They are familiar with the forms of religion, but have received little instruction concerning its principles or encouragement in its practices.

The schools of the American Missionary Association, and some other schools, have begun a good work, but the masses are not yet reached; they cannot be saved through schools alone. In all sections where there are no helps outside of their own race, the tendency is manifestly downward. Liquor saloons, and houses of ill-fame multiply under their patronage. Slavery used to furnish some restraints from vice, but such restraints have given place to license under the name of freedom.

Most of the colored people "belong to the church," but these churches, so called, cultivate all manner of superstition. They seldom discipline their members for adultery, drunkenness, or theft. Many of their preachers cannot read.

The ex-slaveholder has so long and so firmly believed that negroes belong to a low order of creation, and scarcely capable of culture, that he and his church have not as yet done much for them. The

older colored churches do not and cannot reform the colored people.

A few churches have lately been formed in connection with the American Missionary Association schools that promise a brighter day. Ministers are being educated and "Bible religion" churches begin to multiply. The new churches have done more since the war in laying foundations for a noble work among the freedmen, than any other churches, in proportion to their number. A great responsibility rests upon the true friends of the negroes to build wisely upon these foundations.

The ability of colored men as ministers and workmen, and the readiness of some to receive instruction, and, of both races, to co-operate with a new order of churches, may be judged from the following:

During last summer's vacation, with the aid of five theological students from Talladega College, the writer built three meeting houses, formed three churches, and held a series of union revival meetings in which eighty persons were hopelessly converted. No leading man, white or black, openly opposed the work. The best men of every denomination, color and party, aided at every place. An influential man has sent an offer of a hundred dollars and a lot for a white church. Another has offered to secure the influence of all his fellow planters in favor of a new church.

We established churches, not for sectarian purposes, not to tear down others, but for Christ, and as a help to all that is good in all churches.

Five Congregational churches in all have been formed within twenty-five miles of Talladega. A house has been built for each church, worth from four to six hundred dollars.

In no case has the American Missionary Association expended for house and lot more than \$212, except what was paid to theological students for mission work.

A Congregational church of nine members, all adults, was formed at Anniston, twenty-five miles from Talladega, May

23d. Anniston is a furnace town built within two years. It already contains several fine brick buildings and an excellent furnace. About 150 colored men are employed there in burning coal and making pig iron. The iron company gave a lot on the main street of the town, and furnished the lumber and nails for the meeting house. There is no other meeting house and, I believe, no other church organization in the place.

Other ministers are glad to hold meetings in the house when we are not using it. We find that those who preach or worship in our houses very soon learn to speak in favor of education and against mere form and show of all kinds.

Friends at the North, who had done so much seed-sowing, should not allow the harvest time to be forgotten. But your financial embarrassments have been so great that I have been waiting month after month, hardly daring to tell you how much is yet needed to be done.

POETRY.

RESOLVE.

BY H. H.

As when great armies falter on their way,
Where stony roads wound weary, bleeding feet,
And pitiless red suns pour down such heat
That soldier's faces pale before noon-day,
The leaders bid grand martial music play;
And when the tones ring out full, clear, and
sweet,
The nerveless limbs grow sudden, strong and
fleet,
The lifeless hearts grow, sudden, brave and gay :
So every weary one, half-faltering
In life's hot march, with strength and joy may
thrill
And light his soul, and certain triumph bring
His days, by high resolve, which, uttering
Itself in more than music's power, can fill
The air with bravest notes—I will ! I will !

FAMILY CIRCLE.

A BONE FOR THE BABY.

"Mrs. J. has for some time past been the owner of a fine Esquimaux dog. A few months ago, Mrs. J. became the mother of a beautiful little girl, of whom the dog at first was very jealous. His better nature, however, soon asserted itself, and he became very fond of the child. A few weeks ago, baby was crying loud and long. Doggie came up stairs in evident distress of spirit, and whined in answer to the child's cry, but finally, as if a sudden thought had startled him, trotted quickly down stairs. He presently returned with a bone, well picked, of course, in his mouth, which, standing on his legs, he gravely presented to the baby."

N. Y. Observer.

A touching incident is related in connection with the meetings held under the direction of Mr. Moody and Mr. Sankey, at Glasgow, Scotland. One evening, after the close of the service, a miner, in his working-clothes, who had been deeply impressed by what he had heard, still lingered, and in reply to a friend who urged him to go home, said: "No; I came here to get good, and I have na taken it a' in yet." After more prayers and the singing of a hymn, his heart was touched, and a new joy entered his soul. Grasping the hand of the minister who had been talking with him, he said: "I have wondered if this might be true; I now believe it. It has brought peace to my soul. I know and trust my Savior." The following day, while working in the mines, he was crushed by a falling mass of coal or rock. His injuries were fatal. "Bend down your ear," said the dying man to a companion near him, and then added, "O Andrew! I'm thankful I settled it last night."—*Missionary Visitor.*

OUR SUNDAY-SCHOOL LETTER.

To be read to the School and in the
Missionary Concert.

[ORIGINAL.]

From Miss T. N. Chase, Atlanta, Ga.

Mrs. Chase is too well known to the readers of the "Missionary" as an interesting writer to need an introduction from us. She has been connected with Atlanta University for several years, and her description of the boarding school there will be found to contain many facts well worth considering.

Dear Sunday School Friends:

I want to tell you of our boarding school in Atlanta.

About 150 young people from all parts of Ga. have been gathered the past year into our pleasant home school which the American Missionary Association helps to support.

Yesterday we all marched to the church, because our school-building was not large enough for the visitors who came to see the closing exercises.

How I wish you could all have been here. You could have seen snowy white dresses and wavy ringlets, heard fine orations and charming music just as at your own exhibitions, but there was this difference, some hands and faces were black, others as light as my own fair daughter's—the only Saxon lamb in the dark flock—yet all except her bearing the mark that so separates and degrades. I suspect nearly all the black people you have seen have been very ignorant, or very poor, or very disagreeable, for I have been much grieved when I have been at home in Massachusetts in summer vacation to find how much even Northern people despise the black man. So I suppose if you should see a school of intelligent, quiet, modest, colored people reciting in Algebra, Geometry, Greek and Latin, graduating a class of young ladies who read beautiful essays and received di-

plomas like white folks, you would be surprised.

It is very amusing to us to see the Southern white people open their eyes in wonder at this sight. Four years ago the first Southern white men visited our examinations. How they did confess they had been all wrong in thinking the colored people could not learn. They were influential, educated men—one an Ex-Governor of Georgia. The report of their surprise and confession was circulated all over the country, yet every year new men visit the school and are just as much surprised.

Yesterday, one of our visitors, a fine looking old gentlemen, a teacher in the city, was called on to make some remarks. He half rose from his chair and stammered like a bashful school-boy—"I, I never was so embarrassed in my life; I don't know what to say; I came here with very wrong notions about the negro, and I see they were all wrong; I have a heap of thoughts about you, but I can't tell them to you now." So these men, one by one, learn that they have been crushing under the heel of slavery brilliant minds as well as human bodies; and so these scholars, many of whom your pennies help educate, are teaching these haughty Southerners lessons that I trust will make them humbler and better men. But it is slow work; even these men that see with their own eyes are only converted in their heads—their hearts are yet to be reached. They still think it a shame for us teachers to sit at table with these intelligent, cultivated students of ours, still think it an outrage for them to ride in the same cars or stop at the same hotel with white folks. You know the Civil Rights Bill gives them a right to do this; yet I could send you extracts from several Southern papers publishing the names of a few

colored people who have dared to do this, and advising people not to give them any work, saying they ought to starve out such impudent negroes. The other day one of our students went into a doctor's office, and a poor little sick white boy who was there looked long and wonderingly at his clean shirt bosom and neat necktie and at last exclaimed, "Uncle, what business have you with white folks' shirt on?" That despised "Uncle" (as the white people South address all colored people whose names they do not know) is a noble, well-educated young man, who graduates in theology next year, and this vacation preaches to the colored Congregational church in Montgomery, Ala., while the white pastor goes North for rest. *Rest and vacation* remind me of something I overheard yesterday. Susie, a poor girl who has earned her board by caring for my baby out of school hours, was giving the little fellow these parting words: "Johnnie, we have got to leave these nice, large, cool rooms, and go home to our little hot cabins. I am afraid some of us will be cross when we get there, and have to go to washing and ironing in our little close hovels."

Most of them, however, do not go home to the hot wash-tub and ironing-board; many go far off into the country, sometimes miles from any Post-Office, and gather into schools the ragged, dirty, plantation children who hardly know they are free yet. The parents even in the large towns, are not satisfied if the children are not kept till sundown. So most of our scholars, who have been studying hard these nine months to fit themselves to help others, are now teaching at least ten hours a day; then after going to supper in the little one-roomed hut where they board, they often return to the log school-house and teach the old people till ten o'clock in night school; besides this, many organize and superintend Sunday

schools, form temperance societies, visit parents, &c. &c.

While you are spending a restful vacation, perhaps with cousins, aunts and grandmas, will you not sometimes remember our poor scholars who are working hard all these hot vacation days that they may teach others and earn money to return here next year?

Yours respectfully,

MRS. T. N. CHASE.

OBITUARY.

REV. AARON ROWE.

It is with deep sorrow that we record the death of one of our most earnest and faithful laborers in the Southern field. The Rev. Aaron Rowe entered our service at Corpus Christi, Texas, in 1866. A friend who visited Corpus Christi in 1872 thus writes of his labors there:

This brother formerly from Benton Harbor, Mich., was stationed here as chaplain to the troops which were sent here directly after the war. He made a good beginning when he was chaplain. The white people as well as colored, seeing his kind spirit and zeal in the cause of the Master, gave him their confidence. Since his return under the A. M. A., to labor more exclusively for the colored people, the confidence formerly placed in him by the white people has not been wholly withdrawn. It is quite natural for them to hate the Yankee, but they find it hard to hate Bro. Rowe. Accordingly, his influence for good is felt among all classes. His work and labors of love are many.

In connection with a school which he is conducting for the benefit of the colored people (children and adults,) he has organized a church, composed for the most part of the African race, while all are made welcome. Under his leadership the church has built a house of worship.

Brother Rowe's labors here as teacher, missionary and pastor, have been greatly blessed to the conversion of souls. Several precious revivals have been the result.

In the fall of 1873 he went to Savannah, Ga., to take charge of our church work in and around that city. Here he proved himself a cheerful, useful, practical worker, and the success of the

mission churches in the vicinity of Savannah is largely due to his labors. His earnest missionary zeal left him little time for rest either in summer or winter. On the 19th of July, after a brief illness, and while laying plans for increased usefulness, he was taken from the work he loved so well to his rest above.

One who was with him in his last hours thus writes:

"I doubt if it was ever the lot of any one to witness more profound resignation to the will of the Master than was manifested by our departed brother. If his forbearance in affliction was remarkable, his passage from us to glory was more so, for we who watched at his bedside saw no struggle with death."

Resolutions expressing the sorrow of the church at their great bereavement and their sympathy with the afflicted family, were adopted.

REV. ALLEN C. ELLIS.

In the recent death of Rev. Allen C. Ellis, the American Missionary Association has lost an able worker, and the colored people an ardent friend.

Mr. Ellis was born in Clinton Co. O. in 1844. After graduating from college in 1873, he received a call the same month from the college church in Adrian, Mich., to which he went as pastor, having been previously ordained as Elder by the Ohio Methodist Conference. His pastorate here was brief, owing to his impaired health. He accepted a call from the American Missionary Association to take charge of its mission work in Chattanooga, Tenn. Here for nearly a year he labored earnestly and unceasingly. A warm heart and a broad spirit of charity, combined with a fine personal bearing, won the hearts of his hearers, and he had the pleasure of seeing many converted, indeed of witnessing a great revival partly as the result of his labors.

But his health was not restored, and after a horse back journey to Florida he returned to East Tenn., where he was soon called to yield his prospects of usefulness at the command of Him who knoweth best. His work finished, he heard again the words inspiring his conversion, "This year thou shalt die," and with hope in his death exclaimed, "I shall soon be well." A short time be-

fore the close of life he was able to say, "for fifteen months I have had perfect peace, am fully resigned and all is right."

RECEIPTS

FOR JULY, 1875.

MAINE, \$157.80.

Baldwin. Mrs E. Sanborn, for <i>Raleigh, N. C.</i>	5 00
Falmouth. Second Cong. Ch. and Soc.	
\$15.50, First Parish Ch. \$7.....	22 50
Farmington. Cong. Ch. and Soc.....	29 15
Freyburgh. Cong. Ch. and Soc.....	10 50
Limerick. Miss E. P. Hayes, for <i>Raleigh, N. C.</i>	10 00
Portland. B. Thurston's and N. Weston's	
Classes, High St. Cong. Sab. Sch. \$50, for	
a student, H. N. and A. Inst.—Wm. M.	
Marks' class, \$25, for a student, Atlanta	
U.....	75 00
Waterford. "A Friend".....	65
— "A Friend".....	5 00

NEW HAMPSHIRE, \$278.66.

East Jaffrey. Miss Eliza A. Parker.....	20 00
Epping. Rev. J. H. Stearns.....	2 25
Concord. South Cong. Ch. and Soc.....	72 10
Goffstown. Miss Eliza Kennedy \$5., Mr.	
and Mrs. S. P. \$1.....	6 00
Henniker. Cong. Ch. and Soc.....	28 00
Lancaster. "A Friend".....	10 00
Lebanon. Thomas Choate.....	5 00
Manchester. C. B. Southworth, for <i>Debl.</i>	50 00
New Ipswich. Cong. Ch. and Soc.....	14 00
Newport. Cong. Ch. and Soc.....	24 50
Short Falls. J. W. C.....	1 00
Wilton. ("Second Cong. Ch.) Z. Abbot and	
Mrs. Rebecca A. Knight \$5. ea., Wm.	
Sheldon, Mrs. N. Thurston, and Asa B.	
Clark \$3. ea., Wm. Emerson, Harris Ab-	
bot and Miss Emily H. Abbot \$2. ea., 6	
Individuals \$1. ea., Others \$1.75.....	32 75
Winchester. Cong. Ch. and Soc.....	13 06

VERMONT, \$434.20.

Ascuntyville. Union Ch.....	14 55
Bakersfield. DEA. ASA DEAN, \$30. to const.	
himself L. M., Miss E. M. Barnes \$15.....	45 00
Bellows Falls. "A Friend" to const.	
FRANCIS U. PERRY, HIRAM R. DAWES &	
DEA. GEROULD E. FAY, L. M.'s.....	70 00
Chester. Dr. J. N. Moore \$25., Mrs. W.	
Heald \$2.....	27 00
Clarendon. Cong. Ch. and Soc. \$19.64, and	
Sab. Sch. \$8.81, Mrs. D. Marsh \$5., "A	
Friend" \$5.....	38 45
Cromwell. Cong. Ch. and Soc. \$49.20, and	
Sab. Sch. \$18.21.....	67 41
Marshfield. Alex. Boyls.....	2 00
Middlebury. Cong. Ch. and Soc.....	28 11
Northfield. Timothy Reed \$5., O. D. E. Soc.	5 50
St. Albans. A. O. Brainerd.....	100 00
Waits River. J. F. W.....	50
West Brattleborough. Cong. Ch.....	22 68
West Fairlee. Cong. Sab. Sch. \$9., Mrs.	
May and Mrs. Holbrook \$2. ea.....	13 06

MASSACHUSETTS, \$6,572.03.

Amesbury and Salisbury. Union Evan. Ch.	
and Soc.....	27 30
Amherst. "A Friend".....	100 00
Andover. Peter Smith.....	500 00
Attleborough. Miss M. S.....	1 00
Beverly. Dane St. Ch. and Soc.....	51 23
Boston. Park St. Ch. and Soc. (\$200. more	
pledged) \$474.92, Old South Ch. and Soc.	
\$131.60—Mrs. Sally Perry \$85. for <i>Brew-</i>	
<i>er Normal Sch.</i> —Union Cong. Ch. and Soc.	
\$19.40, E. Street Ch. and Soc. \$21.50.....	738 42
Braintree. First Cong. Ch. and Soc.....	17 50
Cambridgeport. Ladies Aux., Pilgrim Ch.	17 20
Canton. Elijah A. Morse.....	200 00

Chelsea. N. Goodhue, for <i>Straight U.</i>	25 00	Guilford. Richard Bartlett and Cong. Sab. Sch., for a student, <i>Talladega C.</i>	21 60
Dudley. Mrs. P. Bemis.....	3 00	Hanover. Cong. Ch. and Soc.....	40 00
Enfield. Edward Smith \$150., Ira D. Haskell \$5.....	155 00	Harwinton. Mrs. F. S. Catlin.....	100 00
Fall River. First Cong. Ch. and Soc.....	53 85	Mansfield. Cong. Ch. and Soc.....	13 72
Framingham. Plymouth Cong. Sab. Sch.....	23 70	Middle Haddam. Second Cong. Ch.....	12 10
Georgetown. Memorial Ch. and Soc. to const. DEA. HASKELL PERLEY, L. M.....	29 15	New Haven. Dwight Place Ch. \$123.45, Third Cong. Ch. \$71.17, Amos Townsend \$10.....	204 62
Groton. Miss Elizabeth Farnsworth.....	20 00	New London. "A Friend".....	100 00
Harwich. First Cong. Ch., by Sidney Underwood, Treas.....	14 87	North Guilford. John Rossiter, for a student, <i>Straight U.</i>	30 00
Holbrook. Cong. Ch. and Soc. (\$200. of which yearly BEQUEST of "E. N. H.").....	294 15	North Cornwall. Benevolent Association.....	37 00
Jamaica Plain. Central Cong. Ch. \$75.70 - Sab. Sch. \$25. for <i>Raleigh, N. C.</i>	100 70	North Coventry. Cong. Ch. \$38.81, to const. E. H. Root, L. M., Mrs. B. T. Preston \$10., North Manchester. Cong. Ch. \$22.35, S. H. B. 50c.....	48 81
Lawrence. South Cong. Ch. and Soc. \$11.75. "A Friend" \$5.....	16 75	Norwalk. Henry Seymour.....	22 85
Lee. Cong. Sab. Sch.....	75 00	Norwich. Miss Grace McClellan.....	50 00
Manchester. Russell Sturges Jr., for <i>Atlanta U.</i>	55 00	Prospect. David M. Hotchkiss.....	100 00
Medfield. Mrs. Luther Guild.....	3 00	Putnam. Second Cong. Ch.....	124 25
Millbury. M. D. Garfield.....	5 00	Rockville. Second Cong. Ch. \$94.70, First Cong. Ch. \$84.70.....	179 40
Monson. Austin Newell.....	2 10	Somerville. Cong. Ch.....	23 80
Northampton. ESTATE of J. P. Williston \$2.12, by A. L. Williston, Ex.—Miss E. M. Hubbard \$5. for <i>Atlanta U.</i> —Miss F. Williams \$2, "A Friend" \$1.....	2,120 00	South Britain. Cong. Sab. Sch. \$16., Miss N. P. Mitchell \$16.....	32 00
Newburyport. North Cong. Ch. and Soc. \$54.19, Whitefield Cong. Ch. \$49.71.....	103 90	Suffield. First Cong. Ch.....	33 75
Newton Centre. By Mrs. M. B. Furber, for <i>Atlanta U.</i>	55 00	Thomaston. Cong. Ch.....	29 00
Newtonville. Cong. Ch. and Soc. \$20.09, Mrs. Jonathan W. Hayes \$20.....	50 09	Terryville. Cong. Ch.....	177 14
North Brookfield. First Cong. Ch. \$60. to const. Miss MARY C. FRENCH, L. M. "Little Banks" of First Cong. Ch. and Soc. \$16.24, "A lover of the work" \$10.....	86 24	Unionville. Cong. Ch., for <i>Straight U.</i>	32 40
North Reading. Cong. Ch. and Soc.....	10 00	Watertown. Truman Percy to const. Mrs. LOTTIE M. HICKOX, L. M.....	30 00
Oakham. Individuals, by J. O. H. Lovell.....	2 00	West Meriden. E. K. Breckenridge.....	3 00
Oxford. First Cong. Ch. and Soc.....	55 28	Wethersfield. First Cong. Church and Soc.....	110 05
Salem. Miss M. Whipple.....	11 00	Windsor. Cong. Ch.....	60 00
Salisbury. Mrs. A. L. Bailey.....	500 00	Wolcott. Cong. Ch.....	6 50
Saxtonville. Edwards Ch. and Soc.....	26 00		
Scotland. Cong. Ch. and Soc.....	17 40		
Sherborn. Oliver Barber.....	5 00		
Shirley. Cong. Ch. and Soc.....	8 00		
Shrewsbury. Cong. Ch. and Soc.....	19 13		
South Amherst. Cong. Sab. Sch.....	10 00		
South Attleborough. Mrs. N. B.....	50		
South Weymouth. Second Cong. Ch. and Soc. \$50. to const. GEO. C. TORREY, L. M. "A Friend," Second Cong. Ch. \$30. to const. Miss MARIA D. NASH, L. M.....	60 00		
Springfield. "H. M." \$500., Ira Merrill \$5. Stockbridge. Miss M. Stafford, \$6. for <i>Raleigh, N. C.</i> —Mrs. W. Whitney \$5.50.....	505 00		
Stoughton. First Cong. Ch. and Soc.....	11 50		
Sturbridge. Cong. Ch. and Soc.....	6 00		
Sunderland. "A Friend".....	53 75		
Taunton. Trin. Cong. Ch. and Soc.....	2 00		
Townsend. Cong. Ch. and Soc. \$29.85, Mrs. T. Divol, deceased, \$5.....	100 00		
Ware. A. B. C.....	34 85		
Watertown. "A Friend," for <i>Wayland Sem., D. C.</i>	1 00		
West Brookfield. Cong. Sab. Sch.....	50 00		
West Newton. Mrs. Adolphus Smith.....	10 00		
Weymouth. First Cong. Ch., M. C. Coll.....	10 01		
Worcester. Union Ch.....	78 96		
Williamsburgh. First Cong. Ch. to const. HIRAM HILL, L. M.....	31 00		

RHODE ISLAND. \$85.20.

Peace Dale. Cong. Ch.....	9 20
Providence. Beneficent Cong. Ch.....	76 00

CONNECTICUT, \$2,020.78.

Brooklyn. First Trin. Cong. Ch. and Soc.....	27 00
Bridgeport. South. Cong. Ch. \$100., Park St. Ch. and Soc. \$14.37.....	114 37
Centre Brook. Rev. A. S.....	1 00
Danbury. First Cong. Ch. and Soc.....	58 22
Durham. South Cong. Ch.....	11 20
East Hartford. Cong. Ch.....	45 00
Farmington. "A Friend".....	2 00
Greenwich. G. A. Falmer.....	20 00

NEW YORK, \$2,205.44.	
Barre. ESTATE of Seth G. Briggs, by Floyd Starr, Ex.....	37 50
Black River. David Dexter.....	5 00
Binghamton. Mrs. R. Mather.....	5 00
Columbia Co. "A Ministers Family".....	25 00
Clyde. T. I. Whiting.....	2 00
Darien Centre. Sylvanus Humphrey.....	500 00
Eaton. Cong. Ch.....	12 05
East Pembroke. Rev. G. S. C.....	1 00
Groton. Clark Chapman \$6., W. W. 50c.....	6 50
Harlem. Cong. Ch.....	36 14
Kendall. Mrs. Anna V. S. Fisher.....	10 00
Lake George. Presb. Ch.....	2 25
Le Roy. Mrs. Sarah Covert.....	5 00
Mexico. A. Wheeler.....	5 50
North Evans. S. S. Gifford.....	5 00
New Haven. O. O. Marvin.....	5 00
New York Mills. Dr. H. N. Porter.....	10 00
New York. Hon Wm. E. Dodge, for <i>Atlanta U.</i> \$150.—"W." \$25., for a student, <i>H. U.</i> —For Postage 15c.....	175 15
Oneonta. "Friends," by Mrs. H. Slade.....	5 35
Oswego. T. B.....	50
Palmyra. L. H. Foster.....	10 00
Penn Yan. M. Hamlin \$50., Mrs. M. A. Hamlin \$50., Mrs. C. G. J. 25c.....	100 25
Pitcher. S. A. R.....	50
Pulaski. Mrs. Chester Dodge.....	3 00
Randolph. Mrs. Diantha C. Bush.....	303 00
Saratoga Springs. S. C.....	50
Syracuse. Trustees of First Cong. Ch., by W. M. Clarke, Treas.....	700 00
Union Springs. Mrs. Mary H. Thomas, for a Teacher.....	100 00
Utica. ESTATE of Job Parker, by T. and M. M. Parker, Ex's.....	105 00
Warsaw. Cong. Sab. Sch. \$18.25, Leonard Martin \$10., for <i>Atlanta U.</i>	28 25
York. Mrs. E. McC.....	1 00

NEW JERSEY, \$83.44.

Newark. First Cong. Ch. (adl.).....	58 44
Paterson. Benj. Crane.....	25 00

PENNSYLVANIA, \$25.25.

Brownsville. T. S. W.....	25
Sharpsburg. Joseph Turner and Mrs. C. E. Turner \$10. ea., Amelia L. Turner \$5.....	25 00

OHIO, \$282.10.

Ashland. John Thompson.....	2 28
Bedford. Mrs. E. G. Conant.....	5 00
Bethel. "Four little Children".....	1 00
Brighton. Cong. Ch.....	5 00
Cincinnati. Rent for Poor of New Orleans.	29 76
Cleveland. Freedmen's Educational Soc.	
for School Furniture, Raleigh, N. C.....	21 00
Columbus. High St. Cong. Ch., for Mendi M.	3 00
Deerfield. Wm. Penn.....	10 00
Gambier. Cong. Ch., for Mendi M.....	10 82
Hudson. Mrs. J. M. C.....	50
Mallet Creek. Mrs. Mary Branch.....	10 00
Mount Vernon. (Correction) \$100. acknowl-	
edged in the May number from Wm.	
Turner should read from First Cong. Ch.	
Lexington. Cong. Ch., for Mendi M.....	5 50
Lock. Cong. Ch., for Mendi M.....	4 80
Lodi. Cong. Ch. and Soc.....	16 00
Oberlin. Second Cong. Ch.....	50 80
Painesville. First Cong. Ch. (\$5. of which	
from A. Morley, for Straight U.).....	57 44
Senecaville. Rev. E. T.....	1 00
Toledo. Orpha Parmelee.....	5 00
Twinsburg. Cong. Sab. Sch. \$14. Misses	
L. W. and R. F. Green \$4.....	18 00
Unionville. Mrs. Elvira Stratton.....	10 00
Washington. Cong. Ch., for Mendi M.....	4 20
West Farmington. "A friend of the needy,"	2 00
Rev. H. C. Haskell \$5., D. McF. \$1.,	
for Mendi M.....	6 00
"A Friend".....	3 00

ILLINOIS. \$1,488.87.

Elmwood. Cong. Ch.....	25 30
Elwood. Mrs. W. 50c., H. M. and E. E. W. 50c.	1 00
Chesterfield. Cong. Ch.....	10 35
Chicago. New England Ch., Col. C. G.	
Hammond \$500.—Philo Carpenter \$100.....	600 00
Deans Corners. R. Osgood.....	5 00
Galesburg. Mrs. E. T. Parker.....	5 00
Granville. Cong. Ch.....	60 00
Lewistown. "Friends,".....	100 00
Malta. Cong. Ch.....	6 00
Oak Park. Cong. Ch.....	27 72
Onarga. Mrs. L. C. Foster.....	135 00
Peru. First Cong. Ch.....	19 50
Peoria. Cong. Ch.....	208 00
Port Byron. Ladies Mission Circle.....	7 00
Princeton. Cong. Ch.....	68 10
Randolph Co. Sab. Sch., by R. T. Beaty, Supt.	4 10
Roseville. Rev. Andrew L. Pennoyer and	
Wife, for Texas.....	5 00
Sparta. First P. Sab. Sch. \$6.50, Bryce	
Crawford \$5. by James Hood, Supt.....	11 50
Sycamore. Collected by Mrs. Henry Wood.	13 00
Summer Hill. Cong. Ch.....	5 55
Waverly. Cong. Ch.....	60 00
Wheaton. Cong. Ch. (\$20. of which for ed.	
of students) ad.....	36 00
Woodburn. Cong. Ch. (\$30. of which from	
A. L. Sturges to const Mrs. ALMENA A.	
HAMILTON, L. M.).....	33 25
— Individuals, for a missionary in Texas	47 00

MICHIGAN. \$84.93.

Adrian. A. J. Hood \$5. for Foreign and	
Indian M. and \$5. for Home M.....	10 00
Byron. Mrs. E. P. B.....	25
Fairfield. J. L. D.....	50
Jackson. "A Lady Friend," Centennial gift.	25 00
Leland. Rev. Geo. Thompson.....	2 00
Saint Johns. Cong. Ch.....	15 00
Walker. G. A. Pollard.....	2 00
Wheatland. Cong. Sab. Sch.....	7 18
— "A Friend".....	23 00

WISCONSIN, \$364.18.

Alderly. Mrs. E. Hubbard.....	5 00
Appleton. "G. W. P." \$160., Cong. Ch.	
\$18.50.....	113 50
Beloit. First Cong. Ch.....	127 35
Delavan. Cong. Ch.....	34 00
Hartland. E. E. H.....	1 00

Milwaukee. Mrs. James Baker.....	5 00
Rosendale. Cong. Sab. Sch.....	4 08
Sheboygan. Cong. Ch.....	19 25
— "A Friend," by Mrs. J. Porter.....	0 00
— "A Friend" for Mendi M.....	10 00

IOWA, \$183.19.

Des Moines. M. C. Coll., by Rev. M. N. M.....	5 00
Davenport. Cong. Ch.....	53 12
Esrlville. Cong. Ch.....	7 25
Iowa City. "A Friend" \$40., Cong. Ch. \$4.15.	44 15
Iowa Falls. Cong. Ch.....	6 00
Keokuk. "Signature,".....	10 20
Ossage. Woman's Missionary Soc.....	5 16
Tabor. Cong. Ch.....	20 00
Washington. D. P. Sturges.....	2 00

MINNESOTA, \$189.80.

Excelsior. Cong. Ch.....	8 00
Minneapolis. Plymouth Cong. Ch. \$8.35.	
Second Cong. Ch. \$3.62.....	11 97
Northfield. Cong. Sab. Sch. \$50. for pulpits	
for Churches around Talladega, A. N.	
N. 60c.....	50 60
Rochester. Chas. Dunning.....	50 00
Winona. Cong. Ch.....	19 23

CALIFORNIA.

Oakland. S. Richards to const Wm. Sid-	
NEY RICHARDS, Mrs. SARAH G. SEARS	
AND MISS C. G. RICHARDS, L. M's.....	100 00

DISTRICT OF COLUMBIA.

Washington. Mrs. A. N. Bailey.....	10 00
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TENNESSEE. \$186.75.

Chatanooga. First Cong. Ch.....	9 25
Nashville. Fisk University.....	117 50

NORTH CAROLINA.

Raleigh. Peabody Fund \$300., Pub. Sch.	
Fund \$160., Washington Sch. \$41.25.	
Freedmen \$9.30, Mrs. C. \$1.....	511 55

SOUTH CAROLINA.

Charleston. Avery Institute.....	347 50
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GEORGIA, \$302.92.

Atlanta. Atlanta University \$234.37, Sales	
and Rentals \$20.....	254 37
Macon. Pub. Sch. Fund.....	43 55
Savannah. Rev. A. Rowe.....	5 00

MISSISSIPPI.

Tougaloo. Tougaloo University.....	40 25
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MISSOURI.

Brookfield. Cong. Ch.....	5 75
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LOUISIANA.

New Orleans. Straight University.....	332 55
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INCOME FUND.

— Avery Fund.....	1,363 50
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DOMINION OF CANADA.

Sherbrooke. Rev. Archibald Duff.....	5 50
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SANDWICH ISLANDS.

Honolulu. Mrs. C. C. A.....	54
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Total, \$17,399.30

Total from Oct. 1. to July 31.....\$171,600.37

WM. E. WHITING,
Asst. Treas.